M 2309
LAND
Tuesday Oct. 16, 1973

MR. NYLAND: That we will call the All Quarters-Quarter Maintainers. (laughter) I'm glad to be here. Even if I don't see you. It is really ....Someone told me today that I had been away for a long time. I said "No, not as long as the last time." So maybe I am improving that I come a little oftener. Much depends on a great deal of work that has to be done in Warwick and perhaps it is fortunate that because of certain dates I just could work this in. So now I'm planning to be here from today until next week, Thursday. Then I have to go back again. So that leaves us for tonight and tomorrow. Tomorrow we'll have a meeting in Berkeley. Thursday we'll have it here; Friday we'll have another meeting here. Saturday evening we have a meeting, Sunday evening we have a meeting, Monday in San Francisco. Tuesday I'm not quite sure. We may go to, uh, to Chico that evening if,if some of you would like to drive up, we come back the same night. And Wednesday-Berkeley? No. We will have that Berkeley meeting here on Wednesday. And Thursday morning I hope to

go back quite early.

So, here we have eight or nine meetings ahead of us and I would like to make this, if you don't mind, a kind of a seminar. I would like you to think about your Work, your own experiences which may lead to your own questions. I would like you to ask as many questions as you can. I'll do my best to answer them if I can, to the best of my knowledge and to the best of my knowledge and to the best of my experience. So that I have a feeling if we can make that kind of a concentrated effort during these days-a little over a week-that then something quite substantial can take place, and if you cooperate it will be enhanced because of the cooperation. It will be a relationship between several people, not dependent on the totality of the people-you don' t add them up-but a relationship exists between each person and all the others. And therefore the total result of that kind of a relationship is much more than the addition of the people themselves. It is bringing the total quantity to the power of half of that quanity.

That is what we call the creation of an atmosphere. Constantly having in mind that there is something for all of us as an aim. And to try to become clearer about that aim, partly theoretically and partly emotionally. So that then during the day following, you can try to apply what we have talked about, or, if we didn't talk about your particular problem, that then you formulate and that you come here again and I hope that many of you will come again and again and again. This is what I meant. When it is a seminar it is for the purpose of extracting as much as you can from a short period in which there is that kind of a concentrated effort. We have never done it that way, but I really would advise you that if you possibility can take your time and devote it to

this kind of a purpose, it may be able to really reach somethin quite worthwhile.

So that's what I hope. That from day to day, after each meeting, you are left with a wish for Work. And the following day it is augmented by what we have talked about that evening in which you all must participate. By that I mean that you listen to the different questions of your - let's call them fellow Workers. That it is as if you asked the question and someone else asks it. That you become interested in that kind of a question as if it were your own. And that you then participate also in the answer. That you really make an attempt that whenever there is mention made of Work on yourself, descriptions of methods, or the necessities as requirements for an understanding of that kind of Work, that you participate in everything that goes on. And maybe you cannot use all of it and maybe it becomes very concentrated, but maybe also you have to make a concentrated effort.

It is not asking too much if for one week, for instance, in a whole year - because I don't wish to repeat it - but if we did it for one week in a year let's assume, it may be like that, in any event, one week in a certain length of time, to see if you really, with that kind of a concentration, you can get somewhere. I would almost say that this is as if such a week, if we concentrate on all kind of questions, could become like a little encyclopedia of Work. A little grammar. And that all of us are writing that little book. And that then you can use it. But you must use it. So, if you participate, you do it with the wish to use it later. So that then the effect of this kind of concentrated effort over eight days or so is going to last much longer than my visit here.

Because I always must warn you that there is much more of a turn - out when I come. And maybe it can be explained. At the same

time, you have to pay for it. You have to pay for it in more efforts than you have made. The same way is for instance: This coming Saturday-Saturday being a day where very few people come to The Land- it is quite logical that there will be more coming this time because I happen to be here, and therefore those who do come have to pay. They have to pay in very hard work, concentration, on that whatever is a physical effort in work that has to be done here at The Land, and that we have to bring to certain conclusions, so that you all can profit by it, but at the same time I call it a payment: that you are here early; that you don't be lazy that mornings; that you really come with the intention of wanting to work and help each other in working; that you work sometimes as a group and that those who wish can become examples of how they are working so that you, who perhaps are a little bit, some of you who may be new, then can find out what is meant by Work on yourself and by Work by yourself . It is that kind of a combination. Work on yourself touches on spiritual life. Work by yourself touches, of course, on your ordinary unconscious mechanical behavior. And by combining the two, you create something that has not only length and width, but it has height.

You know, all systems, if you want to describe the particular place of any kind of an object, you need for that three coordinates and we call them the 'x', 'Y', and 'Z' coordinates. By means of vertical lines on such coordinates, any object is defined definitely in space, provided we know where the origin of the coordinates are which is usually called, '0'. I call it 'zero'. Because from there on, the measurement starts along the 'X' or the 'Y' or the 'Z' Axis. And the most important for us is the 'Z'. The 'X' and the "Y" belong to a horizontal plane of this earth. We live on the surface of the earth. We don't live deep down, we go there once in

awhile for developing, let's say, coal or getting certain things out of the soil, but we do most of our work on the earth itself as a surface, although the surface is a little bit bent. Agricultural ly, we just touch a little bit of the surface for the growth of plants. And everything that grows, even with roots, doesn't go very far compared, of course, to the totality of the axis of the earth itself. So we live superficially. That is our mechanical, unconsciousness behavior.

Now, on each point of such a globe as represented by the earth, wherever anyone is, he can have a wish to be away from this earth and he would like to go in the direction of a vertical line which in...which is an extension from the center point of the earth to the surface where he stands. And the continuation of that radius is the indication of the direction he wishes to go when he wants to become free from this earth. The vertical line is always in an angle of ninety degrees on-regarding the surface of the earth- for the time being we simply call the earth flat where we stand. And the "X" and the "Y" axis belong to the surface, the direction one wishes to go in a vertical line away from the earth is the "Z" Axis. That is the last letter of the alphabet. That is the end of our effort. That is the end ultimately of our life on earth. That is what is meant by becoming free from this earth by climbing, as it were, this vertical line, like a pole, like something as giving a direction towards heaven - mostly a direction away from this earth. And that defines the concept of freedom.

Freedom for oneself means I want to get rid of that what is mechanical and unconscious. And that what is mostly unconscious is my body. You might say even, it is so unconscious with that it doesn't have any brain. And it needs the brain,even, to guide it. To some extent the body is like ballest, that you don't want to have

too much of, and is too heavy and you don't always want to carry it. That is the idea of Atlas - carrying the burden of the World. Each person carries the burden of himself with his body. And the process of freedom as a first step means the freedom from the influence and the attraction of the physical body.

For that reason, we must go vertically - away from that what we are as a human being. Symbolically, we mean by that, that when a person is standing up straight he wishes to continue in the same direction as his body then indicates. And then we say if he could actually grow out to become something else which would be more permanent and gives a direction towards God as Infinity, then that what we call a Soul starts at the point of the higher Do of the physical octave, and it goes in the same direction. You understand, I said in the beginning that that what is the central point of the earth, and the radius originating from that, reaching the surface, is continued as a vertical line in the same direction. And so, when a man grows up and he wants to dispose of his body, or, for some reason he has to die, that what he wishes to continue to exist should have the same direction, standing on top of his head in the same direction as his body indicates, making then a Soul which is for the sole purpose of the continuation of his life and the possibility of fusion with the totality of all life.

If you have that picture in mind, you can also see that in order to give this direction accurately, that it doesn't deviate, that the Soul, as it were, doesn't bend a little bit at the point 'Do' where it originates, there is something necessary like we have a splint when your arm is broken to give it strength to the bone that may be broken, so that then the bone will set in the same way as it it originally was before it was broken. The

splint which we use for this purpose is Kesdjanian Body. It is, as it were, a certain scafold that is built up at the point where Fa is of the physical body - it starts. And then the beginning of the Kesdjanian Body runs parallel with that Sol - La - Si of the physical. But then at the Si - Do of the physical the scaffold extends, and it goes further up at that point - above the Fa of the Kesdjanian. And that is formed by the Sol - La - Si, which is extremely important for the Kesdjanian Body, because; in that particular instance, the Kesdjanian Body gets emotional food. And then, parallel to that will be the Do - Re - Mi of Soul starting at the Do, that is the top of a man, starting with that what is intellectually understood and strengthened by the scaffold which is the emotional quality of a man, building a Soul in accordance with certain rules of Observation, Participation and Experimentation. But constantly being fed by the Sol - La - Si of Kesdjan which is Aspiration, Inspiration, and Silence. So that at the point where the Kesdjanian Body has reached its own Si - Do, the Soul has to continue at that point Fa of the Soul scale by itself in space as Sol - La - Si.

And this is the picture, I think, that you should have of yourself. When you stand erect, even when you stretch your arms up towards Heaven and maybe in that posture you pray to God - there is something in you that should take place as a desire of wishing to continue and extend yourself further. And it is impossible to do that materially, because you have stopped growing physically at the age of eighteen or twenty. And then you have reached, you might say, every center that could be developed to the extent that it is possible on this earth in the form of a physical and a feeling and a thinking process.

But then when one starts to consider from the stand point of

the Si - Do of physical, as a man when he wants to think he uses his head, he realizes that then if he can imagine himself continuing, that certain things are quite necessary for such a continuation. And logically one can come to the conclusion of what should be a method of Work. Because it's obvious; first it has to be understood by his intellect-otherwise he has no particular guidance and he doesn't know what to do. But we don't dwell on that too much. As soon as we have determined what we call an "ABC", we become dependent on energy. And the energy is not supplied by the mind when it functions in a logical way. The energy of the mind comes out as thought forms in the creation of certain concepts but then, when they are to be translated, they always will need the physical body for the translation. And that translation consists many times of two things only. One is physical labor and the other is like writing a book or pronouncing words. And those two, when they effect the physical body, will need something else to keep it in balance by itself or rather, to keep it straight. Because otherwise the brain can become a little top-heavy, and it is then as if at the loins, there is a hinge and the top part of the body starts to sway in the wind because the head itself becomes overweight. And it does not know how to stay straight. And that what is the hinge is one's feelings. That belongs to that what is either solar plexus, or, the Heart. And for the reason of wishing, then, a man to become a straight, up-right figure, indicating by his posture the direction he wishes to go, he becomes dependent for the maintenance of himself even in unconscious living, on that what is energy in the form of a wish to stand up straight. The straightness of a man is important, because that's the way he should walk. Even if he has burdens he should carry it on his shoulders and not bend. He should be erect and constantly have his head on his shoulders and above the shoulders

and look forward to see where he goes and depend on his arms outstretched to indicate where he wishes to go to - if he only could find the key to that answer.

And so, when we have an A-B-C, we become dependent on the energy to put it in activity. That energy is the wish to Work. That is the wish to grow up. I want, for myself, to have a desire in the realization of that what I am and where I am hampered by the conditions of the earth. That if I am left by myself unconsciously, I become completely dependent on the condition of mother nature or created by the earth itself. And therefore when I have a wish it has to overbridge this particular condition in a knowledge that that what is natural for me will remain, I say now sometimes, on the horizontal plane as indicated by the 'X' and the 'Y' axis, the coordinates. And that for him, if he wishes to grow up, it means the possibility of a developement above his head, otherwise either he says that what I am I would like to change and the possibility of such change of the addition of further facts of knowledge, or facts of experiences of my feeling, will help me. But all it means in that case, unconsciously described, is simply a rearranging of certain configurations on the level he is living on earth. And if he wants to grow up, he has to find something that is going to be above him and not natural to him. Because that whatever is above, even physically expressed, is hampered by the natural resistance of the body itself, physically, not to be able to grow more than about six feet.

And so, a man looks then to the possibility of growth in the first place symbolically as if there is something that is higher than he is towards which he has to strive. So that is the aim when a man says, I wish to grow up. I first establish an aim. And that aim has to be outside of me. And then I think about what I ought

to do and then I say I'm dependent on a wish within myself , and that what is then the wish collects all the energy which is available for that purpose of growth into an attempt to understand, first what is Work, and in the second place, the application of it. In reality, that kind of a concept means that when I wish, I wish to grow up, I wish to become a man, I wish to be transformed in such a way that all the things which are now potential within me actually will become that what they should become, in the form, I say sometimes, and many of us of course always have said that, in the form of three bodies, of which at the present time one and a half exist, and that the totality of three bodies should be accomplished by any man on earth when he is willing to feed that what is necessary for the guidance and the strength to be given to the formation of this Kesdjanian body, first, and ultimately that all energy should go in the direction of growth for the Soul body.

And there is the story. I have to have that wish based on the little bit of knowledge that something is not quite right with me. That I am as yet not full-grown. That I lose a tremendous amount of energy quite uselessly. And that does not help me when I say I would like to grow up. Because that is already a statement of wanting to take responsibility for that kind of growth from where I am. And the wish for growth becomes dependent on the realization of what I am now. And I call it unconscious because I want to contrast that to the possibility of what it ought to be, and that state I call Consciousness.

That I don't know exactly what to do, and that many times I'm up against it becomes in many instances an emotional question. Because my feeling, for myself, does not help me to decide what I should do in relation to others. My concern for myself is very well satisfied

by the feeling for myself. And I'm allowed, for a little while, when I wish to grow, to be egoistic. That is, to some extent self-centered, and perhaps at times even a little selfish. But when I come to a conclusion that I wish to grow up, I take the responsibility for what I am in order to see that what I am, if that actually could grow up into something else which was - which has more meaning for me than that what I am in an unconscious state.

And so I look at myself to see what I really am and want to come to a definite conclusion that that what I am now - am now - that that is actually a fact. You see, that is another conclusion I must reach. Because if I want to so - called Work on myself, I must be quite sure that that what I now call myself is dependable. Because if it is here one day and not the next, or if it is in one condition one morning, and the next morning it is in a different condition, this body and my personality is not useful for anything in the first place on which something should be built, and in the second place, as something that has to be used. Because if I cannot count on what I really am, and this is honest when I say I'm not always the same, then I have to strive for the possibility of finding out, how can I make myself truthful in an absolute sense. That means dependable. How can I be what I ought to be as a man, instead of fluctuating and going from left to right, and not knowing which direction I must go- with other words, how can I find for myself something to steer myself in the right direction and to keep with that rudder in a certain position, keep on a certain line of possible development which I calculate from the beginning. What do I need for that? A compass. I need for that something that points constantly towards my Magnetic pole.

So this requirement within myself of having something that I can rely on depends on a compass within myself pointing to my Mag-

netic Center. What is Magnetic Center? It is the one place where everything that I am familiar with in forms of behavior, or explanations, or liking in feeling, or description and associations, has disappeared. It is a place in which my memory as past and my future as anticipation also has appeared - disappeared. It is a place where there is nothing else but a point. And no possible dimension. For me, you might say it becomes the center of a non-dimensional world, which, in other words, means it is not a subjective world any more, because all subjectivity is measured with measurements of space and time. And in this Magnetic Center, all such concepts disappear in a point if I consider space, and in a moment if I consider time. So, using that as a compass, I then know that that what is there is not subject anymore to any kind of a change. Because by itself it becomes reliable, since any change in an all-around way provided you might imagine this point within oneself to be the center - central point of the sphere of my life. That any direction away from that point always leads to the same thing: a condition of dimensionality or different facets of my existence.

Now, my aim to have that kind of a compass is that I want to have a symbol which presents for me within myself that exactly the same concept as what I wish to define when I say the vertical line leaves the earth and reaches finally heaven or infinity. Or, when I talk about emotions, I would say it reaches eternity. When I talk about the two together, I say eternal light. When I talk about that what I really believe in, I say it has, for me, no substance with which I am familiar, But something that nevertheless exists and which has not reached me by any form of thinking and any form of feeling, because such ideas of thought and feeling are not existing in the condition of my Magnetic Center.

Having that in mind I say how can I reach my Magnetic Center?

If it's a question of growth, I want to see if that what I wish for could represent that what I am within myself, I call it now, in eternity. That, for me, as Magnetic Center, and being the compass of my life, is contained only by the fact that life exists there without form. And therefore the realization of what I wish to become becomes dependent on a concept which I place, as it were, first outside of me as representing a God and then wishing with all my heart that that God could come close to me so that then I can be affected by it. And that I even could consider it my own. It's asking a great deal of God to come down to me in my prayer. And in all probability he won't do it because, why would he? I'm just a lousy little bit of a person on earth, and God is eternity. At the same time, I wish this God to be a beacon, an aim, an ultimate something, and I want it to, you might say, affect me. That is, the influence of God should become aspirational towards an aim I want to reach. Then there are certain things that are required. Because when I become affected by an aspirational impulse, it takes place within me, and particularly when it reaches this one point of infallibility which is my Magnetic Center, it is at that point where the aspirational energy, that is, how I react to an influence, could become my own. I call that Inspiration, instead of reaction. Inspiration belongs to a different kind of a world. It belongs to a spirit world. It really means I become spirited in regard to that what I wish to reach as an aim. Aspiration means only I am affected by an aim. Inspiration means I wish to go towards it. The directions of Aspiration is towards me; the direction of Inspiration is from me. These are the two points Sol and La of the Kesdjanian body. That is why they are important. And so, the Inspiration continues in the direction where I wish to go; this is like climbing up that vertical pole. And at a certain point sufficiently above this earth, I imagine first that God could come down,

which He doesn't. Then I ask Him, could He send something, a little bit of Him, sufficient for me. And He tells me, Yes, I will send you eternal Life, because that can be separated and still can be renovated and still can be augmented because it will never die. As soon as I have that answer I have a belief in the possibility of growth, that it is possible for me, and that growth can exist. With all my wish, now, I create a receptacle for receiving that what God can send me as Life. This creation is my 'I'. It becomes, for me, my God. And it is my own; it is no one elses because each person can create his own 'I'. And for each person being serious, that is, intent in his wish to grow up and become a man, God will always help him by giving him life, life force to fill the receptacle, that is, that what is created by man to receive that form of life. When I can exist like that, and aside from the fact of imagination and the firm decision that that 'I' should become quite definitely down to earth to me, as it were, take on a form for me almost, I would say, a form I would like to touch so that I then could have belief in it, since otherwise I might remain an unbelieving Thomas. Then there is something that takes place in me when I say there could be an 'I'. How will I maintain it? And how can it grow up, how can I feed it, how can I become responsible for that what is of that kind of Objective value? Because it has been given to me; I have belief in the existence of it; I now must have belief in my own growth as a result of such an 'I' existing, and then influencing me. The influence of 'I' we call Observation. But it is not observation I am familiar with. It is an observation by the mere presence of an 'I' which has no body. And that I have to explain much more before I can become clear about it. Alright.

Turn Tape

M 2309

Side Two

MR. NYLAND: O. K?

Bill McDonell: Yeh.

MR. NYLAND: I don't want to make this introduction too long. I want it to serve as a basis for an understanding of Work. So that then when you are obliged to apply it, that we know what we are talking about. And although I'm quite certain it is repetitious, you've heard it many times, I don't think you can hear it enough. And now in the beginning of what I call a seminar, I would like you to understand that this 'I' has a certain function to fulfill. And that whenever you talk about attempts of Work, any kind of effort, your 'I' has to be mentioned. You have to become also aware of an 'I' existing, even if you say that an 'I' wishes to be Aware of mv existence. If you don't use the word 'I', or don't indicate that that is meant, or indicate in a certain way that an 'I' has to be present when you talk about something appearing or being with you, that you follow, as it were, an emotional approach towards Work, and that you do not wish to dwell too much on any kind of an intellectual or theoretical explanation, it is all perfectly all right, provided you introduce the function of 'I', which means the function of an Objective something, a faculty we call it. If you don't do that in describing your Work, in all probability you're not Working. And I must insist that whatever you now ask as questions, that has been considered in your attempt.
So, to illustrate it just a little further, when this 'I' is functioning in the attempts you make for Work on yourself, there has to be a certain result. And the result is not reached unless the 'I' is functioning in according with three very definite attributes. In the first place, an 'I' must Observe you. That means this 'I' is Aware of me. It does not mean this 'I' is thinking about me or it is feeling for me. It is a function of the mind which is quite different from ordinary thought

processes. It is a function of my heart instead of a function of my solar plexus. That is the first requirement - the Awareness in the sense of Observing me. By me, I mean my body; that what I am as physical appearance and physical behavior. The second requirement is the acceptance, as we call it, of that what is being Observed (cough) so that I don't fall into any description of any feeling about myself, and we usually say any form of liking or disliking. The third requirement is that the acceptance has to take place at the time when actually that what is happening takes place and is registered at that same moment. We indicate that by saying the acceptance has to be now. The first is obvious - the first requirement is an obvious one. I only have to get used to the term Awareness. And, of course, I must also experience it. The second, we simply indicate by the word Impartiality. Sometimes we say non-identification. The third is used - is in connection with the word we use for that - Simultaneity. Instantaneousness. And so are the three requirements which must become apparent when you have made an attempt. It is in the order of importance, logically that that what is an Awareness must be there for the sake of Objectivity; that is, eliminating the thought process. The thought process is also eliminated by the word 'now' - here and now - indicating here, as in space, and now, meaning as in time. Indicating further what is meant by here, is the present as different from the past and the future. And that that what is now is a form of timelessness in which that what belongs to any kind of a time du - duration, I would almost say in amy kind of the three dimensions of time, has changed - been changed over in the elimination of time into eternity. And we call that a moment of one's own existence.

So when you describe your Work, you must always indicate it - indicate that you have tried firstly to be Aware. In the second place, that you have introduced Impartiality. In the third place, that you may

have made attempts to reach the state of simultaneity. All three requirements are extremely difficult, because one is constantly affected by the fact of one's own existence as unconsciousness. By the fact of many of the thoughts and feelings having already been crystalized. By the fact that a great deal of my personality is carried as an expression of life in the personality, is expressed in the form of habit. Habits by my body, habits in feeling, and habits in my thought processes. In the fourth place, it's extremely difficult because my 'I' is, in the beginning, not really functioning. Even if I do create it to the best of my ability, there is, in that kind of creation, something that, let's say, like my handiwork, a great deal of my own unconsciousness. With other words, the 'I' is not pure as yet. In the second place, again, regarding this 'I', it is very small, and because it is small, in the third place regarding this 'I', it does not as yet know how to function, because of its smallness, because of its youth. It has to grow.

And now I face a very difficult problem. What do I mean by the growth of 'I', When 'I' is free from a body? That concept is not easily solved or even understood, and for the time being one does not wish to explain it. There are many instances of Work where one has a definite feeling of something existing, many times on an emotional scale, which you cannot communicate to anyone else, which you just happen to feel, where there is a presence of something with you that you cannot define. And at the same time it has given you a certain amount of new knowledge which you did not have before, and as a result of the wish to have Inspiration, it has given you insight into yourself.

And then, now, when I talk about results, I mean that if I apply whatever is prescribed as an 'I'; that *is*, described as an 'I' and prescribed as the function of 'I', of what it should do, I could

have a result of many different kinds. In the first place, there is no result that I can define beforehand. I do not know what actually will be the result. But I can recognize the result of my effort in a certain state of - in which I am and I find myself. That state, first, is an exhilarated result of aliveness. In the second place, it is a taste of the realization of myself existing in a different way than before. In the third place, it gives me an ability, because of insight into myself, to be able to start regulating at least slightly that what are forms of energy for the expression of myself. And in the fourth place, knowing more about myself in that sense, it helps me to understand what other people are. And an immediate result of that is a very definite knowledge of what a relationship is, and what perhaps it should be. It is that form of control I call 'growing up'. It is the possibility of using energies for certain purposes without losing too much energy for that what is useless. It means receiving an insight in the usage of energy for a definite purose efficiently, and not using it where it is not needed or where it would be superfluous. The control of energy means that I can order it to stay where it is, without letting it go by itself. It also means that that what I am is under a certain control of myself which I call now again Magnetic Center, not wishing this body to sleep too much if it is actually sleeping. It's interesting that this Magnetic Center, and sometimes I have connected it with a level of being, but whatever that now is, it gives me a certain insight at times of myself; it becomes then the beginning of my Conscience. And from that standpoint I start to consider myself, what I am in relation to that what I hope to define as what it should be. I do this by a certain assumption of what a Conscience and a Conscientious man should be, about which I have very little information and practically no data. I cannot as yet base it on experience. At the same time there is something

very definite in me that strives already towards it, like there is always in a child a wish to grow up and become a man. So there is in each person a wish to grow up to become a man which can be both Conscious and Conscientious.

Now, without defining Consciousness as yet, I become much more interested in my Conscience. Consciousness, as such, belongs to the development of a Soul. Conscience belongs to the development of a Kesdjanian Body. It is within my means to understand a little bit about an emotional body. I cannot really understand what is pure intellect, because all I have as a mind is constantly affected by a associative forces and by all kind of interpretations and justifications; it does not function pure - I don't even know if I really can think. It is so completely smothered by all kind of associations of the past and influences of other people, that that what I would call of originality in thought is quite exceptional. So I leave that what I would like to call Consciousness for the time being out. It is to be reached when I can reach the formation of a Soul, because a Soul is a pure intellectual body, without any feeling, without any physical appearance. And, you see, how can I have any concept - conception of that what a Soul is when I eliminate those two? And definitely they have to be eliminated because both have to die. Physical Body will have to die; so will Kesdjanian. After they have fulfilled their functions all the energies have gone into the formation of a Soul; the Soul by itself is spirituality par excellance. And there is no form then that I can even conceive of. To what extent that is possible for me I don't know, and many times I play with a little word, and I call a thing a Soul when it isn't at all. And it may be just a little bit of a beginning of something that relates much more to an astral body or some - some kind of an esoteric phenomenon crystalized as ectoplasm.

But, I'm not arguing about those things. That what concerns

me is myself on this earth trying to understand myself and the results of an effort. And when you talk about your Work, you have to talk sometimes about what it has given you. By that you will mean, how much have I profited by the attempts I have made. Where can I point to, that I am changing as a result of Work. Is it actually possible to Work on oneself and becoming a different kind of a man. Can I judge myself as I am now, truthfully, with that what I try to remember, also truthfully, what I was a year ago or ten years ago. Not in the sense of ordinary growth and not in the sense of ordinary maturity, but in the sense of a Kesdjanian development, a real emotional body, and if possible the beginning of a real Soul. What are the characteristics? A Kesdjanian Body in its fullgrowness, in its fulfillment of its own life, becomes pure emotion. By that is meant, my feeling has extended to include love of mankind, love of people I work with, love of my enemies. Acknowledgement of all forms of life, and an obligation of caring for that life in whatever form it happens to be. By caring is meant the realization of the existence of such life in the form it has to be and helping that existence to come to a certain definite conclusion like death is a conclusion which is reached by each human being when he dies. It is the acknowledgement of that form in the first place, and in the second place the existence of life within. And so, when I apply this to myself, what is it that I wish an emotional state to be? It is the inclusion of all forms of life existing wherever I know they are, wherever I conceive of them to be, and wherever I have to acknowledge that there must be life even if I don't have any facts to prove it. This religiously means that I must include all forms of life existing, coming from somewhere, where I do not know, but existing in certain places of the universe,

and now I start to talk nonsense because I don't know anything about the universe as a whole. I have no more concept of it than a little bit of knowledge of a few stars and that what I call magnetic fields and electronic conditions and points of force or life, or energy concentrations, or things that are held together by means of some kind of a bondage which I do not know as a law. And the existence of many laws which must exist when I judge by the results, not knowing at all how they function. In general, that I call God. For me, that kind of God is unknown, but I must admit that when I want to think about possibilities of existences I must include a concept of absoluteness. If I didn't think about that, then of course I wouldn't be worried. But since I think about it, it must in some way or other be possible to define it. If I talk about positivity, I do that because I know negativity. But in order to combine the two, I talk about neutrality. When I wish to see what is good and what is evil, as contrasting components of the same thing within me, I must talk about myself. If I consider Man in relation to God. I must consider that what is between God and Man as a relationship. If I talk about what is in a certain place, I must also talk about that what is not subject to place. If I talk about time, I must talk also about timelessness. Space and spacelessness. Finiteness and infinity. Presence and Omnipresence. Omnipotence and force as potence. And Omniscience as that what is known, and what is known omisciently. And so, these concepts which come to one's mind and many times are thought about, and many times are only felt, conditions for my own existence as an emotional being, simply means that I really don't know what I'm talking about, and I do know by intuition about knowledge which is reached that way, not through my mind, the fact of my existence and the fact of

total existence as all forms of life culminating in the totality of a concept of Infinity which I call God. But which I wish to bring closer to me by describing it as God, Father . And Work, wishing to describe it in some form, in saying, 'Work is the Son of God'. And the result is that what is the Holy Ghost for me as a mode of living, of what then becomes, for me, the direction of that what is my life, where it ought to go and to what extent it should be controlled and where the ultimate aim would be.

And so you see many of these concepts start to function very well in any kind of a form of a religion, whichever way you may have been exposed to it, it does not matter at all. Because even religions as described and as put in a certain dogmatic form, and where the kernal of such dogma always should be a doctrine; that is, that what is the living force of any kind of a dogma, all of that has become subject to certain interpretations, and in order to clarify a religion, or a philosophy, or a scientific theory, or any kind of artistic achievement, one always has to come to the simplicity of that what is actually the principle of any such concepts. With other words, seeing phenomena on this earth, I'm no longer interested in the phenomena by itself. I become interested in that what is a noumena behind it, which is not visible, at the same time which I know must exist as the source or the reason why a phenomenon exists. I must talk about man as he appears in a material form, and what h - he has I call an outer life . And at the same time, I must start to realize that that what is a man is more than just his outer appearance. I start to call that inner life , the same way as I make distinction between superficiality and essentiality. But I'm not quite sure that when I say essentiality, is that a real man or not? And more and more in thinking about that and trying to put certain things in words, I will say that essentiality is not as yet sufficiently clear to me,

or I then dare to say, it is not as yet the essential consideration of myself to consider essentiality as the end of what a man actually is. That I have to go to an essential essence before I can put a stop to my search. Essential essence is Magnetic Center. That what I need to know for myself is not only the nouena behind the phenomena, but that what is the activated life force within me. And I start to think about it by the allowance of my inner life, and then the introduction of a formless existence as far as the body is concerned. Then I consider spirituality, or that what is a spirit world, or what must exist as a residue or a continuation of a man when he dies. Because I cannot assume that as yet a man simply lives, dies to this earth, and that Life returns to God the Father. That is an absurd notion. It is not logical, because a man does not live on earth in order to die. He has to live, and will die, but his aim is to find out what is the value of his life. And we say many times, the reason for living is to find out the aim, the reason why I happen to be what I am, and why do things occur, or appear, or happen to be on this earth. And if they do, and I acknowledge then, what use can be made of them.

I hope you understand now how I would like your questions to be. That I really think that you have to consider this very well. Because if I had asked you in the beginning, just to ask your questions, it would have been a hodge-podge. I've listened to many of your tapes, like I always must do. Not only Group I - Group II, Group III, Berkeley. Whatever allow, is allowed by time I have. And I have a very definite opinion about it. And I still believe that many times you do not know about Work in a very simple form, and you are confronted with making yourself more simple in order to ask simple questions. And this is what I would like you to do tomorrow, to think about that. And when you come again, which may not be in Berkeley tomorrow, I do not know, it may be here on Thursday, because you are

welcome to come here on Thursday, even if that is the so-called Group I, everybody is always invited when I'm here. So you can come again here, and if we don't talk about it tomorrow we'll talk about it on Thursday. But you must take your time to try to define what I've tried to tell you about Work, to see to what extent that you have understood it. That you see the necessity of the application so that, as it were, to that extent you belong to a group. That your interest actually must be in how do I Work. How do I apply the knowledge that is given. How do I read All and Everything to find out inbetween the lines what is the meaning of Work on myself. Even if Gurdjieff calls it Parkdolg Duty, it may not always be clear. But we've talked enough about it, and you've heard enough tapes from Warwick, and I've been here several times, and there are enough tapes of this kind in existence that you can borrow. So in order to make this kind of Work useful, and more efficient, I ask you that you consider that kind of attitude. Don't expect me to give a lecture. I would like to have reparte'; I would like to have exchange. I would like you to make the attempt to formulate simply, in simple terms. If you're a little nervous in asking questions you're entitled to write them up and read them, to make them up when you have the time to think. That you honestly will take off the time to think, that you honestly will make attempts to do what is required, that you honestly believe that you wish to Work, and that you can prove that to yourself. So that the whole affair is not going to be wishy-washy. Either we Work or we don't. When we Work it's worthwhile, when we don't it's absolute nonsense. Either Gurdjieff and the ideas have some substance of Work within them which you can appreciate, and which you will wish to make your own. That's the whole idea of a meeting. Even if it is number three or number two or number one. Always there has to be such sincerity in the wish to explain the application as you have experienced

with the clarity which is necessary for that purpose. And so I will ask you, please think about Work. Try to consider what you really want to do, what you want to do with yourself, what you consider important in your life, how do you look at your own death, how do you wish to spend your energy for which you are responsible, Do you believe you are responsible at a certain age when you begin to distinguish between one thing and another? Do you believe in the existence or the possibility of existence of a spiritual existence and a material one, without going into any particular detail in trying to describe it, or to stare oneself blind on the appearance of some ectoplasm, or, even if you read about Soul travel. Don't worry too much about it. You have a certain spiritual value which at times you cannot put in any kind of word. When your feeling is honest regarding love, you cannot put it in words. You can explain it sometimes and also by means of certain forms of behavior, you can say that for me is love, that for me is caring. But when you actually want to describe in terms of matter, that what exists as love, and of feeling of yourself- and particularly, let's say, devotion to God, there is no way by which you can describe that. You cannot even describe grace from God to you. You do not know enough how to express it emotionally. And all you can do, at times even when you can find a voice with which you want to speak, you can stammer, or you can sigh, or, you give up.

And again I say, if you want to talk about the possibility of a spiritual growth, you have to first, you have to see first why there should be any such thing existing. Even under the assumption that is does exist, you still have to believe that you exist with two - foldness. One, your unconscious state, the other with the potentiality of freedom. If you have, I say, belief. I mean, if you have at times received a realization of such possibilities, which of course is a form of belief, sometimes. Sometimes

imagination, sometimes actual experience. It is a facet of your life, as it is presented to you. It is as if when you are in the inner inner chamber of yourself, you can look out through many windows, all around, not only on a horizontal plane, like a circumference of a circle, but in any direction of the sphere. That at such a time, you are yourself. And you try to define, for yourself, what really is your life, and what you want to do with it, what you are supposed to do with it, what you feel is a certain ordering for you to become responsible for that what you are as a human being. All of that, you might say, string it together, bring it together, take off, some time tomorrow, and consider these questions and I hope then when you consider such questions, you will have questions, for yourself, of application. Maybe we can talk about that tomorrow. So I wish you a very good day tomorrow. Try not to forget. Try to remember that there are important things in your life. And most important is usually that what you don't see.

Good night, everybody.

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